

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE
HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

No. 12.]

LONDON, JUNE 24, 1870.

[PRICE ONE PENNY.]

WHAT IS A MIRACLE?

To the Editor of the North Wilts Herald.

SIR,—Will you permit one greatly interested in your able article upon Dr. Newton's visit to Swindon, to say a few words, which irresistibly suggest themselves, upon the gifts usually considered miraculous? I suppose most of us were taught in our youth that miracles were things of the past—of a past that had for us not only a historical, but a religious interest, but still of a past that was dead and gone. We were also taught that a miracle was a 'wonder' out of the natural order of things, above and beyond the laws of nature, and, in fact, a breach of those laws. It must, therefore, we were told, be a *super-natural* event. It seems to me important, in these days when healing powers are claimed and discussed amongst us, to ascertain if such teaching be true, historically and philosophically; and, lastly, if it be calculated to increase or to diminish our faith in the power and presence of God as a living God in the earth.

"I rejoice to see that you have given many well chosen instances of the frequent appearance of the healing power through the Christian centuries. If I take up my Bible, I find that our Saviour distinctly promised that power, together with such other gifts, not only to His disciples, but to the Church of the Future, without limitation of time or country, faith being the condition of their reception. He even assured them that when He should be gone to His Father, when He should have vanquished death and ascended on High to 'receive gifts for men,' that He would so pour upon them His spirit and influence, that they should be able to do 'greater things' than those they had seen Him do. So, that though that time has not yet come, it is scriptural to hope that an age may arise when the earth may so be filled with an enlightened faith, when the knowledge of God may so 'cover it' that Christ, exalted as He is to the Highest Heaven, may be able to pour down upon men, and they be able to receive such a fulness of His power that marvels of love and mercy may be accomplished, superior even to those He was able to perform while in the flesh in the condition of the world's faith in that period. The Apostles not only exercised the gifts of healing and other powers called miraculous themselves, but they evidently considered them the heritage of the Christian Church. They exhorted their converts to desire and pray for 'spiritual gifts,' preparing them to expect them to be various in different individuals, subject to the sovereign will of God. St. Paul distinctly enumerates, these desirable gifts: prophecy, healing, speaking with tongues, discerning of spirits. It never seems to have occurred to him to suppose that these gifts would cease with the Apostles or their century. It would be as reasonable to say that the Apostles believed that all their teaching applied only to their own time, as to say that the possession of these powers was limited to it by them.

"The early history of the church proves that they existed, and were believed in by the Fathers. Indeed, whoever will take the pains to study the subject, will find an unbroken succession of persons so gifted, from the days of the Apostles till our own. There may have been seasons of darkness and eclipse of faith; times when materialism was so rampant that the spirit was quenched, and when, as of old in Israel, the 'word of the Lord was precious (or rare), and there was no open vision'. But, nevertheless, now and again, in spite of the world, the flesh, and the devil, there arose a prophet, or a healer, as a witness to the truth that spirit is greater than matter, and kindred with Him who 'is a spirit.' The legends of the saints of the Roman Church, though they may contain exaggerations and in some cases impositions, are yet most often those of the lives of persons of high aspirations and great holiness, possessing frequently those spiritual gifts mentioned by St. Paul as objects of desire and prayer. Since the Reformation, and amongst Protestants, there have been the French prophets, the Irvingites, and others, too numerous to specify; and, in the Roman Church of our own day, the celebrated priest, Prince Hohenloe. Such is a very cursory view of the question from its religious and historical side. Allow me to glance, though briefly and very imperfectly, at its philosophical view.

"The teaching that healing power or any similar endowment is contrary to natural law, and a breach of it—the speaking of such events as *miracles* and *supernatural*—has done much to raise doubts, often most painful and agonizing doubts, in minds of the highest intellect and earnestness.

"Doubt is not a moral crime. It is the most terrible of trials. If there be a sin at all in the matter, it too often rests with those who check investigation, and insist upon the arbitrary reception of that against which reason and conscience revolt. To a person to whose mind God has been revealed as 'not a man, that he should repent,' but as one 'without variableness or shadow of turning,' the idea of a breach of law is contrary to his highest conceptions of

God. The God in whom he believes is incapable of suspending or breaking, as a mere exhibition of power and caprice, laws which, as the outcome of His nature, must be perfect.

"Moreover, physical study shews him that as a fact law is unalterable and inviolable. So that when required to hold a theological opinion at variance with his best perceptions of God, and with his scientific knowledge, he naturally and rightly refuses it. He would rather disbelieve in miracles, than disbelieve in God's perfection. And so he gets called an infidel. And though, because faithful to the reason and conscience through which God has revealed Himself to his being, he is far from deserving that opprobrious name; he yet loses much, by rejecting, together with the unreasonable form in which the dogma has been presented, its inner meaning or soul. He rejects not only all idea of breach of law; but in refusing to accept the facts and truths contained in the doctrine of miracles, denies the occurrence from time to time of events indicating the possession of powers by the human soul which link it with the unseen; and fails to realise the grand harmonious working of the laws of a personal God—some higher, some lower—but all His, and all natural and orderly; some physical, some spiritual, but all in their course, and all pulsing with His presence in 'whom we live and move and have our being,' and 'who is not far from any one of us.'

"The only solution of the difficulty appears to be the recognition of a gradually ascending scale in the realm of law, rising from the most palpable and demonstrable form of physical law to a more subtle and ethereal but equally inviolable form. The higher naturally subjects the lower. Miracles, or apparent deviations from the ordinary, tangible, and visible forms in which law manifests itself, can only be referred to the operation of a higher law, or rather to a higher form of the one great principle of universal law. One of the most earnest as well as popular writers of the day has explained clearly that one law, or one phase of law, holds good, and is infallible, until crossed and contradicted by another. He says something to this effect: By the law of gravitation an apple having fallen from the tree will inevitably reach the ground. But how if I put out my hand and prevent it falling? Has law been broken or destroyed? Not at all. But another and a superior form of it has intervened. The law of my will has interrupted, it is true, the ordinary course of nature, but my will acts through the agency of physical law, and not independently of it, or in opposition to it. With all reverence the same may be said of the Divine Will. The law of what the Apostle calls 'spiritual gifts' appears to be a law so subtle and so ethereal as to be 'border land,' so to speak, between the domains of matter and mind—linking them together, harmonising them so completely that it is hard to say where the one ends and the other begins, and throwing floods of light upon the old battle grounds of the philosophers. For want of a better name, we call this law *magnetic*. Magnetism is an all-pervading, *world* principle, a *finer* and higher form of electricity. Some substances and some beings are more susceptible to its influence than others. Some absorb and some impart it. Some persons are as it were, enveloped and clothed in it, and can emit its efficacy to others. It is life-giving, and therefore it can heal, soothe, and restore. It is the atmosphere, rarer and purer than the heavier gaseous air about us, in which alone spirits out of the flesh and clothed in an ethereal and magnetic body can communicate with us, be they our kindred and brethren within the veil or higher angels sent on missions to earth. Through it they can influence us in dreams, by inspiration, and, under certain conditions, make themselves visible to us. We see as yet 'through a glass darkly,' and know but little of these conditions. The knowledge of magnetic law, its circumstances and extent, is yet in its veriest infancy. Firmly, however, and rejoicingly do we believe that we dimly see the principle of the physical or *semi*-physical law through whose agency it has pleased God to act in the region called 'miraculous,' but which in reality is as little so as any other manifestation of the creative mind. In one sense, everything is a miracle. In another, nothing is miraculous. Everything is *supernatural* in one sense, for all comes from the Great Divine Mind which guides nature. Yet in another sense, there is no supernatural, for all his workings are harmonious, gradual, orderly, and natural. There is nothing sensational or magical in his laws.

"The difficulty in receiving the miracles of the Bible has been to many very great, because they supposed themselves required to believe that mind and spirit had subduced matter without the action of physical law. And this in a region of physical facts they considered impossible. This appears, from his celebrated 'Essay,' to have been Professor Baden Powell's view of the case. Does not magnetism, which is a force physical, though so refined as to be

impalpable, throw a ray of light upon these difficulties? Ignorant as we are of the wondrous workings of this mighty force, one thing is certain, that the possession of it and the capability of using it has *nothing whatever to do with goodness*, either as cause or effect. This should be distinctly remembered. It is easy to understand this, if we bear in mind that it is a force of a physical character, although of a rare and refined quality. History, sacred and secular, sustains this fact. In all ages there have been prophets, healers, and seers; but they have not always been good men. We read of Balaam, of false prophets, of men who sold their powers for reward, and of those who communicated with devils or evil spirits.

"The powers called miraculous have been from the beginning. Christ did not give these gifts for the first time. But He, as the restorer and the great healer of soul and body, taught men their highest aim and object—the restoration of men, spiritually and physically, the individual and the race, so as to establish the kingdom of God on earth.

That these powers exist now, in some degree, as they have always done, is to my mind clear as daylight. That they would increase in quantity and quality, were there more "faith in the earth," I also earnestly believe. Faith, or imagination (if that name be preferred), the faculty which makes distant things present, and which realises the ideal, may be (how know we not?) the law that augments that magnetic atmosphere in which and through whose agency these things happen. Some deep thinker has said that "spirits make substance." If that be so, may not faith act upon and increase magnetism? But ours, alas, are not 'days of faith.' They are, for the most part, days of the sheerest and grossest materialism. Love of the outward, the transient, the unreal, stamp and characterise them. Nevertheless, the gift of healing, and the power of communicating with the unseen, lives yet in our midst, and is, or ought to be, a witness to the truth of the sacred records, and another proof that God is not dead, or asleep like Baal; neither is 'His arm shortened that he cannot save' now in the nineteenth century, as of old in Israel. I grant fully that, in an age such as this, great caution should be used in exercising such powers. We know so little about the conditions under which they may effect good, and so much harm may be done by failure, that to boast loudly of their possession is to exhibit a zeal untempered with discretion. Every opportunity for fair investigation should be given. Admitting the possibility and probability of these facts, there always remains the necessity for testimony and proof. Whether the cures attempted by Dr. Newton in your town will abide strict scrutiny, it is not in my power to decide. Except in the case of Mr. Young, their permanency, at least, has not been proved. Neither do you mention any other instance of such marked success. This may be the result of causes comprehensible to those who have studied the law of magnetism so far as it is known with its attractions and repulsions, though it may not be easy to explain to the less versed in these subjects.

"It must have been a strange sight in these unbelieving days—in this matter-of-fact age, where hearts are often 'dry as summer's dust,' and the gentle dew of faith and imagination has passed away—that eager, expectant throng of half curious, half hopeful sufferers, the blind, the halt, the lame—crowding to a man who had come from beyond the sea on a mission of healing. Crowding to him as of yore men crowded round St. Paul, at Ephesus, to touch him, or be touched by him, and even to imbibe his influence through garments which had received his contact.

"Knowing nothing personally of Dr. Newton, and having small sympathy with what I have read of his views and opinions, I do not write to support him individually. But being fully persuaded of God's power and presence yesterday, to-day, and for ever, and believing that what we call the miraculous is as simple and naturally in the order of His government, as the commonest circumstance of every day life, I would appeal to your readers not to turn contemptuously from these statements, but to receive them with the same wise and reverend patience which one of old time displayed, when he quieted the excitement of the assembly with the remarkable words, 'If this work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.'—I remain, Sir, yours obediently,

A SPIRITUALIST, BUT AN ANGLICAN."

A STRANGE DREAM.

The recent death of the Duchess of Berri has re-called early details of her eventful life, none of which will, I think, be more interesting to Spiritualists than the following. I copy from "The Diaries of a Lady of Quality," Longman, 1864. This lady was a daughter of Sir Watkyns Williams Wynn, of the last century. It is well known that the Duke of Berri was assassinated when coming out of the Opera at Paris, February 13, 1820; he had one child—a daughter—and the duchess was again *eniente*. Here is the account from the Diaries:—

"A few months after the death of the duke, the duchess had a dream—a vision, as they called it—which made a great noise at the time. Lithographic engravings were made of the scene, verses were published before we arrived at Paris in the month of July. It was about this period that the Nuncio gave to the Countess Maenamara the papers of which the following is a copy." Miss Wynn gives the account as it was given her, in French; but I will endeavour to translate it as literally as I can.

"Here is the dream of Madame the Duchess of Berri as it was recounted by this Princess to the Bishop of Amiens, from whom I received it:—'You know the green chamber of the Elysée Bourbon? I entered it. I saw standing by the fire-place, which is opposite the door, a great white figure which frightened me, although, indeed there was nothing in it to cause terror. The figure was enveloped in a mantle covered with *fleurs de lis*—flowers of the lily. I knew it to be St. Louis. Madame de Gontault was near me, holding by the hands two children, which I knew to be mine; one was my daughter, the other was a son, a little younger than his sister. Madame Gontault urged the children towards the white figure. I did all I could to keep them back. Nevertheless, Madame de Gontault prevailed, and my children stood close to St. Louis, who placed a crown on my daughter's head. I took the crown and placed it on the head of my son, saying that it was he who should be crowned. St. Louis took off the crown and replaced it on the head of my daughter, but he put a second crown on my son's head, and I awoke.'

"The dream produced so strong an effect upon the mind of the duchess, that the Royal Family, who at first rejoiced at her deriving consolation from any circumstance, began to grow uneasy at the confidence with which she spoke of that she would do with her son, just as if he had been actually there. Monsieur—afterwards Charles X.—thought it his duty to speak to her most severely on the subject, and to prepare her for the too probable disappointment of her high-raised expectations. The only reply he obtained from her was, 'Ah, Papa, St. Louis knows better than you.'

The duchess was delivered of a son the September following. The daughter did obtain a crown, such as it was, as Duchess of Parma; but that crown fell to the ground when Italy became united. The Count de Chambord does not seem at present likely to receive a crown in this world. Perhaps so much the better for him.

W. R. T.

(From "The American Spiritualist.")

A LETTER FROM EMMA HARDINGE.

ASTOUNDING PHYSICAL DEMONSTRATIONS—SPIRIT VOICES—PIANOFORTE PLAYING, SINGING, &c., &c., THROUGH MR. H. F. EMERSON, OF LOWELL, MASS.

Editors of The American Spiritualist.

GENTLEMEN,—In compliance with the wish of a number of friends, I beg to offer you a brief account of a very remarkable seance which was recently held at the house of L. E. Waterman, Esq., Tremont Street, Boston, in which the medium was Mr. H. Emerson, of Lowell, Mass.

This young gentleman has been developed as a medium, for physical manifestations, during the last twelve-month, and it is in view of the forcible and varied character of his gifts that he has been induced to devote them publicly to the service of investigators.

On the night of April 21st, about thirty persons, guests of Mr. and Mrs. Waterman, assembled, by invitation, to meet Mr. Emerson. The company consisted, with but two exceptions, of old, tried Spiritualists, many of whom were themselves powerful mediums, and all, as every experienced observer of spiritualism is aware, far more capable and in some respects more prone to detect imposture than any inexperienced tyro. The seance was held in a spacious drawing-room, the bow-windows and glass doors of which were somewhat imperfectly darkened by the hastily improvised arrangements of the occasion.

By the medium's desire a committee, consisting of Thos. R. Hazard, Esq., of Rhode Island, and a gentleman from Newton, an entire sceptic, and wholly unacquainted with spiritual phenomena, were selected by vote, to tie and securely fasten him to his chair. Mr. G., the sceptical stranger, not only performed his part of the rope tying with all the care of an experienced seaman, but repeatedly examined the knots during the evolutions of the seance, and pronounced them secure beyond the capacity of the medium to tamper with, and at each fresh examination in precisely the same condition in which his own hands or those of the spirits had fastened them. In addition to the ropes the committee attached a fine thread to the medium's thumbs, of so fragile a nature that the least movement on his part must have broken it; this too remained during the whole performance untouched.

The manifestations consisted at first of the usual amount of noise, manipulation of musical instruments, violent ringing of bells, and the disposal of flowers, bells, and a glass of water, &c., about the person of the medium and others, whilst securely fastened.

The specialities which distinguished Mr. Emerson's manifestations, however, from most of the other mediums, of a physical character, are the production of really fine pianoforte playing, and vocalisation by different spirits in pure and delightful tones of melody. During the seance I am describing, the pianoforte was very artistically played, the performer modulating through several keys in the thick darkness with all the skill which an accomplished musician could display in the light.

Then followed an air charmingly executed by a high soprano voice, the melody being repeated by a fine baritone, and the two

blending artistically with the accompaniment of the pianoforte and the rythmical chiming of the bells.

Several other interesting musical performances were given, such as the execution of airs modulated on the harmonica; a capital imitation of a post-horn by a voice accompanied on the pianoforte, and divers other musical feats, difficult enough of execution to two or three musicians, with a corresponding number of hands, in total darkness, but wholly impossible to a single individual with but one pair of hands, and those bound up with an amount of rope and knots that made the least exercise on his part entirely out of the question.

Several of the company were invited to take seats near the medium and support the instruments upon their laps, heads, shoulders, &c., whilst the spirits played upon them; in addition to this they were carressed by numerous hands patting their faces and heads, placing flowers in their hair, and otherwise manifesting their affection and physical attributes. During the performance of these wonderful demonstrations, Mr. Emerson's coat was removed and iron rings placed upon his arms, whilst stringently held and bound hand and foot, in fact all the usual feats witnessed in presence of this class of mediums were executed in the most striking manner, whilst the unusual and delightful addition of spirit voices, exquisite singing, fine playing, and a long characteristic discourse from a venerable old spirit, once an able Methodist exhorter, presented an array of preternatural wonders equally astounding and rare. I must add that Mrs. Conant, the celebrated medium of the Banner of Light circles, being present, recognised one of the female singers as an intimate friend of her own, a lady who whilst an inhabitant of mortal form had been accustomed to sing the air she again performed as a spirit on Thursday night, and who had promised Mrs. Conant before the seance that she would accompany her, and if possible execute that air as a token of her presence.

Mr. Emerson is quite a young man, uneducated and inexperienced in the *modus operandi* of spiritual circles. About a year ago, he worked near Lowell as a mechanic, but in consequence of the violent physical demonstrations which occurred amongst the machinery with which he was employed, he was dismissed by the enlightened Christians, who witnessed the signs given in his presence, and was thus compelled to adopt his mediumship as a profession.

Mr. Emerson is candid, sincere, and seems perfectly willing to afford the greatest sceptic every advantage he can desire or require. It would have been impossible to witness such a seance as I have attempted to describe without being thoroughly impressed with the young man's honest candour and truthfulness. As to the manifestations, although in compliance with the desire of your Eastern Associate and representative, with others who were present, I have undertaken to write down a history of the weird performance that took place, the rapidity, force, and beauty that invested the whole scene baffles the power of description, and must be witnessed to be either understood or appreciated.

The committee reported in the highest terms of commendation on the *super mundane* character of the demonstration. The oldest Spiritualists in the party bore cheerful witness to the transcendent excellence of the phenomena, and desire to unite with myself in cordially recommending Mr. Emerson to the confidence and attention of all persons who seek to investigate one of the most marvellous proofs of spirit agency that has yet been offered to the world.—I am, gentlemen, yours faithfully,
EMMA HARDINGE.
Boston, April, 1870.

THE PRESS AND SPIRITUALISM.

The truly Christian spirit displayed by our friend Dr. Burns, of Paddington, in giving expression to a few noble utterances at Mr. Peebles' soiree has brought not peace, but a sword into the district where he ministers. The *Bayswater Chronicle* had treated its readers to some reading matter, which we had not the pleasure of seeing; but we accidentally found the succeeding number in which the following reply appears:

DR. BURNS AND DR. NEWTON.

To the Editor of "The Bayswater Chronicle."

SIR,—Will you permit me to revise the statement in your last week's journal concerning myself? I will not interfere with the rhetoric of your description, nor need I advert to the staple facts you record, for I am by virtue of a diploma a doctor of divinity, conferred on the ground of some fifty volumes of theology I have had the honour to write. It is also true for many years I have been a member of the Vestry of Paddington. But now to the other part of your article. Allow me to say distinctly that I never endorsed Dr. Newton's claims, or Mr. Peebles' teaching, and for the best of all reasons, that I have never been present to see the healing or hear the doctor speak of his claims, and equally I have never heard a sentence of Mr. Peebles' teaching, anywhere or at any time, so that I am utterly incapable of endorsing either the one or the other. So far, therefore, the account in the *Telegraph* was entirely mythical, and as soon as I saw it I wrote to correct it, and have re-written, pressing my right to a disclaimer in their columns. Having ministered now for thirty-five years to the same congregation, and having given my sentiments on all public questions of politics, social order, and religion, openly to the world, I have no fear that the reputation of either my brain or heart will suffer by these incorrect representations. Your kind insertion of these few words will oblige.—Yours truly,

17, Porteous Road.

J. BURNS, D.D.

In the same issue is a long letter on "Spiritualism," by "John Hind, Maida Hill." This writer must be a man of great benevolence, notwithstanding his expressed determination to "tighten his purse strings" against "spirit rappers," for does he not "without

money and without price" transcribe all our business announcements and suggestions for social improvement? It is true he does that with a strong accompaniment of deprecatory padding, and with our thanks to him, we mingle a regret that he has not done himself more credit by adopting an amiable style in accordance with his great benevolence.

"The able writers" who act as London correspondents for the enlightenment of the provincial millions, are also compelled by the force of circumstances to read *THE MEDIUM*, and herald its announcements to the ends of the earth. It is likewise unfortunate that the manners of these gentlemen are on a par with their knowledge of spiritualism. The London correspondent of the *Greenock Telegraph* envies the "lucky dog" who receives the proceeds of the sale of the magnetised cartes. Surely that can be none of his business, and it can be no more discreditable to sell a good photograph for two shillings, than to be paid for writing disgusting abuse against a gentleman who pays his way and treats the sick-poor free of cost. The magnetised photograph is of more commercial value even than the greater portion of the drugs sold at the price, looking at it in a pharmaceutical light, and it poisons none, benefits some, gratifies many, and reminds all of psychological laws, of which science is as yet ignorant. Our critics even are to be commended for giving publicity to such facts, especially when they do so at the expense of their good behaviour—as gentlemen. The profits on Dr. Newton's cartes add to no individual's emoluments, but are spent directly in the cause of spiritualism.

Our friend A. Glendinning, of Port Glasgow, has a hard local fight to sustain with these newspaper-mongers. His veracity had been openly assailed for publishing his experiments with Dr. Newton's portraits, to which he replies:

"Such facts—though strange to most people—are now familiar to many. The cause of them may not be fully understood; that is quite another point. It is by the investigation of facts we arrive at the understanding of principles. Facts should always be welcomed, even though they seem opposed to our previous experience, or run counter to our convictions. But it is not by the application of the moral thumb-screws to those who venture out of beaten paths that progress is made.

"Your correspondent calls Newton 'quack' and 'impostor' and by implication a 'swindler.' Why ignore facts? In the same number of *THE MEDIUM* from which he quotes, the names are given of thirty-eight persons who were relieved by Newton in one day, some of them cured.

"Besides the magnetised portraits referred to in my letter in *THE MEDIUM*, I know of five articles magnetised by Newton which have come to Port Glasgow, none of which have cost anything but the postage. Each of these articles have been tested, by placing them in the hands of sensitive persons resident in Glasgow, Greenock, and Port Glasgow, and have been found to emit the peculiar influence termed nerve force, od force, magnetism, &c. Any one who is acquainted with a good medium (or clairvoyant) may prove the thing by placing in his hand a number of cartes. The medium will at once be able to say which has been magnetised by Newton. To do justice to the experiment, the cartes should not be much handled, and should be kept apart from others till wanted.

"The occurrence which led me to test the intensity and quality of Newton's magnetic power, or gift of healing, were more singular and unexplainable than the results of my experiments with his magnetised portraits.—I am, yours respectfully,
ANDREW GLENDINNING."

In reply to another onslaught Mr. Glendinning writes:

To the Editor of *The Daily Express*.

[Glasgow Paper.]

SIR,—In your paper of 8th inst., your London correspondent refers to a letter of mine in *THE MEDIUM* of 3rd inst., regarding experiments with articles magnetised by Dr. Newton. Will he say whether the facts were at fault for happening, or I was at fault for reporting them? He writes in a pretentious style about credulity, but neither his opinion nor mine can affect the accuracy of my report. Its veracity can be affirmed by the solemn testimony of ten persons. If your correspondent is an honourable man, he will apologise for his insinuations.—Yours truly,
Port Glasgow, June 14, 1870.
ANDREW GLENDINNING.

SPIRITUAL HEALING.

To the Editor of *The Medium and Daybreak*.

SIR,—In my last letter I briefly recited an instance of healing upon my own body, and that in answer to prayer. I now proceed to notice another case where a remarkable cure was effected upon the person of a young girl. This transpired some eighteen years ago, at which time I was living in the neighbourhood of Welsh-Pool, and it was within the distance of one mile from the said town where my subject then lived. She had been confined to her bed some months, and had been attended by two distinguished medical men, but finally they gave their little patient up, stating as their reason, "that they were unable to give new life," and that she could not last but a few days. The poor mother could not give up her girl. No! She sent for me. I went, and put my left hand upon her breast, and, as is my regular custom, I looked up to the hills—the celestial hills from whence was wont to come my help, but it is not always easy to get up into that sunny region. I did so on that occasion, and then there came a ray of light, and alighted upon the head of the little sufferer. It seemed to flood her all over; and, strange to say, the poor mother, who was at the time kneeling by the little chamber window whilst I stood by her child, suddenly exclaimed, "My child will mend; yes, bless the Lord, my child will mend;" and so it was that within the space of nine days from the one in question the girl was about her accustomed duties. More in your next.—I remain, sir, yours, &c.
Frodsham, near Preston-Brook.

J. THOMAS.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One Copy Weekly, post free,	-	-	-	-	2d.
Two Copies Weekly, "	-	-	-	-	3d.
Five Copies Weekly, "	-	-	-	-	5d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Heywood & Co., 335, Strand, London, W. C.; John Heywood, Manchester; JAMES McGeachy, 90, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

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MEETINGS DURING THE WEEK.

FRIDAY, JUNE 24, Seance at 15, Southampton Row, Holborn. Mr. Morse, Trance-Medium, at 8 p.m. Admission 1s.

SATURDAY, JUNE 25, Seance at J. Collier's, 7, Stracey Road, Forest Gate, at 8.

SUNDAY, JUNE 26, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; present, Dr. Botfield. Service at 7 p.m., conducted by H. D. Jencken, Esq., Barrister-at-Law.

KEIGHLEY, 10.30 a.m., and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.

HALIFAX, at 11 a.m. and 7 p.m.

MONDAY, JUNE 27, Developing Circle at 15, Southampton Row, conducted by Mr. Shepard. Admission 2s. 6d.

NOTTINGHAM, Anniversary of Children's Lyceum (see special announcements).

KEIGHLEY, at 7.30 p.m. at Mr. Laycock's Paper-Mill. Trance-Mediums Mrs. Laycock and Lucas and Abraham Shackleton.

WEDNESDAY, JUNE 29, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, JUNE 30, Corporation Row, Clerkenwell, at 8 o'clock. Seance.

Seance, at 15, Southampton Row, conducted by Mr. Cogman, at 8 p.m. Admission 1s.

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 24, 1870.

THE CHILDREN'S PROGRESSIVE LYCEUM.

THE moral status of a nation, a movement, or a human being, can be accurately determined by the amount and kind of attention it gives to the development of the young. The educational methods of the unenlightened are crude, repressive, and cruel. Barbarian physicalism tortures the body of the young in imparting its savage lessons, and scholastic civilism tortures both mind and body by unnatural lessons and degrading punishments. The scarcity and bad quality of education are the prime source of the world's misery. Men are endowed with all requisites to enable them to be noble, good, happy: but these divine gifts are in too many instances either restrained by ignorance, or perverted by vice. Education, direction, developement—call it what you please—is the grand remedy for all the ills that afflict our race. Man in his possibilities is absolute perfection. It is in his attainments where imperfection and consequent failure consists. Enlarge his acquisitions, then, of knowledge and right practise, and you impell him irresistibly in the high road to perfection. There is no word so little understood, so much misapplied, as the term "education." It is generally applied to surfeiting of the mind with obsolete scholasticisms, or the readiest means of making money, and attaining control over our fellows. These definitions are false, hence the educational efforts of the world are in a greater or less degree futile. Education teaches a man to control himself, by calling out all his powers in their natural relation to things around them and to each other. Education centres in and around man as he exists to-day as a living, working, thinking, loving, and religious being. A knowledge of man is therefore indispensable to an understanding of the education question, especially a knowledge of man's essential being, his relations to the world of spiritual causes and spiritual existence. As might be expected the science of spiritualism has thrown new light on this great question, or rather it has inaugurated a new system of education. This was accomplished through the superior spiritual developments of ANDREW JACKSON DAVIS, who in his exalted condition observed the educational

methods and forms used in the spirit world, and transferred these to practical uses in the city of New York, upwards of seven years ago.

This one act, this great scheme for the elevation of mankind, for ever stamps its author not only as a transcendent genius, but as one of the greatest philanthropists that have shed the divine light upon the inhabitants of this planet. The Lyceum scheme not only shews a most intimate intellectual acquaintance with the constitution and necessities of the human subject, but also the possession of that inexhaustible love which prompts to minister to these requirements. As a proof of the comprehensiveness and wisdom of this new system we have only to refer the reader to the series of lessons and suggestions printed in our last number. These embody an array of practical philosophy and morals, which puts to shame the blind jargon of the schools and book-makers. We strongly recommend the careful perusal and reperusal of these suggestive lessons, and the broad objects to which they lead, and it will be found that few minds will be able to follow without considerable preparation and culture. Indeed, this is one of the objections which we have heard brought against the Lyceum, namely, that it was impracticable because of the amount of knowledge and attainments which the teacher had to possess in order to put the system successfully into operation. But absolute perfection is not required to make a commencement. The exercises act as beneficially on the teacher as on the taught, and all, even the wisest, the oldest, and most experienced would be none the worse for their exhilarating influence. The only Lyceum in this country has been instituted and carried on successfully for three years by men and women belonging to the humblest classes. The particulars of their forthcoming anniversary will be found in another column, and we hope many of our readers will visit them on that occasion, observe their progress and imitate their praiseworthy example.

AN AMERICAN STRANGER AT NEXT SUNDAY'S CONFERENCE.

We have received a letter from that eminent Spiritualist, author, and clairvoyant, Dr. P. B. Randolph, of Boston, Massachusetts, who visited London some years ago. This letter has been presented through the hand of Dr. Botfield, a gentleman from Illinois. Dr. Randolph says, "You will find him a good seer, and well versed in the loftier spiritual philosophy. You will confer a favour by giving him the address of my friends, Mr. Thomas Shorter, Mr. Bielfield, Mr. Luxmore, Luke Burke, Hargrave Jennings, and Dr. Dixon, and all other noble souls in London. Mr. Botfield is a true adept in spiritual science, and is a man of lofty mind." We have made the acquaintance of this gentleman, and find in him not only an enlightened Spiritualist, but a devoted philanthropist, willing to spend his means for the good of humanity. He may not be able to see all those in London with whom he might wish to meet; therefore he has kindly offered to attend the Conference at the Cavendish Rooms, on Sunday, at three o'clock, when he will be glad to meet the friends of spiritualism. He will lay before the Conference some practical means which he has in view for the realisation of the spiritual life.

Dr. NEWTON has issued the following circular:

"DR. J. R. NEWTON,

will heal the sick-poor daily, at The Rev. Dr. Burns's Church, New Church Street Chapel, Edgware Road, on and after Monday, June 27, from ten till twelve, noon. Dr. Newton has the "gift of healing" by touch, or even by the touch of the garments of the sick, all of which is done by natural law. He does not pretend, and never has professed, to work miracles; but he does affirm that his power is of God. If not even a sparrow falls to the ground without our Father, surely the healing of the sick can be by none other than His power. "In Him we live and move and have our being." Residence—No. 34, Upper Park Road, Haverstock Hill. Hours from two p.m. till six p.m."

The doctor has been receiving patients, daily, during the week, at his house, 34, Upper Park Road, Haverstock Hill, N.W., and will continue to do so from two till six o'clock each day. Arrangements are in progress for him to visit towns in the country on Sundays, to heal publicly and lecture, but we are not at liberty to make any announcements this week. He offers to visit any place within an easy ride of London, on his expenses being paid, for the purpose of public healing.

THE SUNDAY SERVICES.

Please remember that H. D. Jencken, Esq., Barrister-at-Law, delivers an address in the Cavendish Rooms on the evening of Sunday next; and the Rev. F. R. Young, of Swindon, will occupy the same platform on the Sunday following.

NOTTINGHAM.—ANNIVERSARY SERVICES OF THE CHILDREN'S LYCEUM.

These will be commenced on Saturday (to-morrow) evening, when J. Burns will give his lecture on the "Realm of Mystery," in the Assembly Rooms, Low Pavement, at 7.30; reserved seats, 1s.; front seats, 6d.; back seats, 3d. On Sunday evening the same speaker will deliver a sermon in the Assembly Rooms, at seven o'clock, admission free. The committee had to abandon the resolution of holding the picnic at the place announced last week, on account of a dancing party which was to come off there on the same evening. A very suitable location has been secured at Taylor's Temperance Grounds, Wilford, not far from Clifton Grove. This place is well supplied with fields and appliances for recreation. On Sunday the children will recite their exercises, leaving more time on Monday for amusement. The children will start from the Lyceum, 209, St. Amswell Road, at two p.m. As soon as they arrive at the grounds, "The Picnic Song" will be sung:

THE PICNIC SONG.

Merrily every heart is bounding,
Merrily oh! merrily oh!
Joyfully now the news is sounding—
Joyfully oh! joyfully oh!
To the woods we go,
Where the violets grow—
Where the violets grow,
To the woods we go,
Merrily every heart is bounding,
Merrily oh! merrily oh!
Merrily, &c.

Cheerily every face is beaming,
Cheerily oh! cheerily oh!
Playfully every eye is gleaming,
Playfully oh! playfully oh!
In the fields away,
We will rove to day—
We will rove to day,
In the fields away.

Merrily every heart is bounding,
Merrily oh! merrily oh!
Merrily, &c.

The children and all who have the inclination will engage in amusements till four o'clock, when the song "Chant the Chorus" will be sung, previous to the children taking tea:

CHANT THE CHORUS.

Come, my friends, and join with me,
In a social song;
We will sing triumphantly,
As we march along.

Chorus:—Fathers, mothers, sisters, brothers,
Chant the chorus grand;
Let us sing with hearts and voices,
Of the Summer-Land.

Come, dear children, come with me,
Joyfully along;
Join us in our Jubilee,
Many thousand strong.

Chorus:—Fathers, mothers, &c.

Not of Zion's gems and gold,
Promised to the Jew;
Nor the Christian's narrow fold,
For the faithful few.

Chorus:—Fathers, mothers, &c.

Then the adults will take tea, after which there will be recreation and glees till eight o'clock, when the meeting for speaking will commence by the Lyceum singing the "Anniversary Song."

LYCEUM ANNIVERSARY SONG.

All hail! this day we greet with pleasure,
Its praises joyfully we sing,
In music's sweet harmonious measure
We bring our grateful offering.
This evening we have met together
To celebrate our Lyceum's birth:
Then let us each and all endeavour
To praise its goodness, truth and worth.

Chorus:—Then hail! hail! hail! our Lyceum's natal day—
With joy we meet its friends to greet,
And for its welfare pray.

With joyful hearts and cheerful faces,
With happiness and pleasure blest,
Serenely we will take our places,
Each bravely striving with the rest
To prove our motto's ever onward,
And that we've learned to know the truth;
Progression's mount we'll climb together,
Though we are but within our youth.

Chorus:—Then hail! &c.

Our thanks, our grateful thanks are given
To those who formed the Lyceum's plan:
For well and nobly have they striven
To benefit the race of man.
Their praise will oft be sung rejoicing,
By many a bright and happy band,
When we have each fulfilled our mission
And journeyed to the Summer-Land.

Chorus:—Then hail! &c.

Various members of the society and strangers will address this meeting which will close by the audience singing "The Band of Liberty."

THE BAND OF LIBERTY.

Our Lyceum, 'tis of thee,
Sweet Band of Liberty,
Of thee we sing;
Band where our songs resound,
Band where no creeds are found,
But deeds of love abound,
And pleasures bring.

God bless our little band!
Firm may we ever stand—
Stand for the right;
May all we say and do,
May all our teachings show
Our sympathy for woe,
Our search for light!

Let us our voices raise
To God in songs of praise—
The God of truth!
May our young hearts be meek,
May we for wisdom seek,
When we together meet,
Now in our youth.

Unfurl our banners all,
And to the angels' call,
Gladly we come.
Let us our voices raise
In songs of joyful praise,
For heaven's immortal days,
And purer home.

MR. SHEPARD'S CONCLUDING MUSICAL SEANCE.

The fifteenth concert-seance, given by Mr. Shepard at the Progressive Library, took place on Wednesday week. This event concluded the series for this season. Of late the phenomena have changed somewhat, as the singing has not only improved but predominated, while the instrumental part has been held in abeyance. On the last occasion the octave playing and heavier forms of execution on the pianoforte were not practised; but the manifestations of the voice were very remarkable. The first piece sung was an original cavatina, in which the wonderful capabilities of Mr. Shepard's voice were displayed in an astonishing degree. The first part was sung in very low tones, while other portions ranged so high as to make the listener doubt the testimony of his ears. The trilling and graces, so successfully introduced, had a very finished effect. The other pieces sung were equally or even more interesting. At the close Mr. Burns made a few remarks on the long and highly successful series of seances which Mr. Shepard had held. These meetings had fulfilled the purpose for which they were instituted in an admirable manner. Three months ago Mr. Shepard was an entire stranger amongst us; but in a few weeks he had been able to make himself well known as a musical medium, and now was fully occupied in giving concerts in the houses of the nobility. He also treated patients by clairvoyance and magnetism, and was eminent for his power in developing mediums. He had at the present time a number of pupils whom he was developing as musical mediums, and some of them were making marked progress. Mr. Burns thanked the ladies and gentlemen for sustaining these meetings, and his thanks were also due to Mr. Shepard for his professional services, as the seances had been held in a strictly private manner, and not as a business speculation. Though Mr. Shepard had not been highly paid for these important services, yet he had been amply rewarded in the great success that had attended his mission in London.

DR. NEWTON AND HIS VISIT TO SWINDON.

To The Editor of the Medium.

SIR,—I should feel obliged by your insertion of the following letter, which I yesterday forwarded to the Editor of *The Saturday Review*, and the contents of which will explain themselves. The tone adopted by the generality of Saturday Reviewers is that of men who have convinced themselves that the world is always on bended knees before them, ready to live if their word be "praise," and to die if it be "blame." I have all my life long stood upright before newspaper writers, and shall continue to do so to the end.—Yours, most heartily. FREDERICK ROWLAND YOUNG.

Rose Cottage, Swindon, Wiltshire, June 21, 1870.

To the Editor of "The Saturday Review."

SIR,—The *Inquirer* of Saturday last contains a quotation from an article which appeared in your columns on Dr. Newton and his visit to Swindon. The reference in that extract to "the canal" into which Dr. Newton was threatened to be thrown, and some other particulars, at once identify the local source of information—*The Swindon Advertiser*—upon which you must have relied for your facts. Now as I have no reason to suppose that you would be guilty of a deliberate injustice to me, or indeed to any other person, I trust to your spirit of fairness to read another account of Dr. Newton's visit, to which is subjoined a letter of mine on the subject, and both of which appeared in *The North Wilts Herald* of June 4. I send you a copy of the paper by this post, and am quite ready to pledge everything that is dear to me for the fairness of the report. Your opinions touching the matter as a whole will, probably, remain unaltered; but you may at least see that the editor of the *Herald* was betrayed into no personal animus in drawing up his report,

and, also, that I have something to say for the unusual steps I felt it to be my duty to take, in visiting Dr. Newton in America two years ago, and afterwards granting him the use of my church in which to exercise his gift of healing. I purposely refrain from commenting upon your article, which I see has been transferred to *The Swindon Advertiser* of to-day, because I have not the slightest desire to engage in any controversy with you, or indeed any other opponent, who shews himself unwilling to treat a very grave subject with the gravity which it demands. I make no pretensions to greater honesty than you yourself may possess; but I have gone into this matter with "a conscience void of offence before God," although not "before man;" and I am utterly indifferent to what you or any other public journalist may think or express about my conduct. I have yet to learn that the newspaper press is infallible, and that its judgments reflect the decisions of God.—I am, Sir, yours respectfully,

FREDERIC ROWLAND YOUNG,
Minister of the Free Christian Church, New Swindon.
Rose Cottage, Swindon, June 20, 1870.

SPIRITUALISM IN YORKSHIRE.

Through the kindness of Mr. Joseph Wild, of Hagg's Lane, near Wakefield, we have been favoured with a tract on spiritualism by a local preacher who has written it "to please his party;" and no wonder, as the movement is making rapid strides around Wakefield. Mediums and circles are plentiful, and very powerful phenomena are produced. *THE MEDIUM* has free circulation, and even the "Local Preacher," in his opening paragraph, is forced to admit that there are upwards of "twenty millions of Spiritualists throughout the world." Under such circumstances, it is ominous that the reverend author should put Bacon's aphorism on his title-page—"The master of superstition is the people, and in all superstition wise men follow fools." Does he mean that the "fools" are the preachers of all sects whom the bulk of the people and even some wise men yet blindly follow? At any rate we have not seen such a puerile exhibition of folly for some time as this childish tractate. He is bound, however, to advocate spiritualism as far as he knows it. He is convinced of the reality of table rapping, which he thinks might be practised for amusement. He is indebted to the Spiritualists even for the knowledge that tables are thus rapped. This fact is not of supernatural origin, according to our little Yorkshire pope, but is produced by animal magnetism, and not by either God, devil, angel, or spirit. The Creator seems to be a very unimportant character in Primitive Methodist philosophy, for spiritualism is declared to have the same source as Buddhism, Mahomedanism, &c., and spiritualism is not from God; therefore, God entirely overlooks the spiritual requirements of the great bulk of mankind. Such logic is not only blasphemous and indicative of the weakest intellect, but is the very essence of blind selfishness—viz., that God is the God of the Primitive Methodists, but of no other people. We are glad to perceive that when our good friend descants upon the evils of spiritualism he is forced to quote American papers for facts, and especially to criticise a good lady who did not only love her own husband but "the whole human race." If such broadness and charity is decried by preachers of the Gospel, then it is no wonder that religionists of that stamp should persecute and starve a poor old man in the Wakefield district, who tries to get a living by selling blacking, by denying him their custom because he is a Spiritualist. The argument of these black-coated gentlemen against spiritualism is that of defamation, persecution, and uncharitableness, combined with dense ignorance of the whole subject.

THE FREE CIRCULATION OF SPIRITUAL LITERATURE

We have to acknowledge the receipt of various sums for this useful object, and can still send free packets of *THE MEDIUM* to all addresses we receive with a penny stamp for each to pay postage. We are ready to give grants of publications gratis to such as are willing to distribute them as specimens with a view to obtaining permanent readers. We understand that there are some numbers of the *Spiritual Magazine* also on hand to give away. We have sent 300 more of *THE MEDIUM* to the newspaper press, for which Mr. Mylne has paid 10s. towards postage.

CRYSTAL SEEING.

To the Editor of *The Medium and Daybreak*.

SIR,—At the request of some private correspondents who perused the article of mine on crystal seeing, contained in No. 4 of this paper, I send you what will most probably be my last paper on the subject, and which may be regarded as a summary of my experience, for the full detail of which I must refer those interested in the matter to my treatise, entitled "Crystals and Crystal Seers," now preparing for publication, which, however, may not appear much before the end of the summer. Besides the varied phenomena as already detailed in my last two letters, other, and even higher, phases have in some instances been developed by the use of the crystal ball. Warnings of death and danger, both of casual accidents, as also by fire, water, &c. The gift of discernment of both spiritual and physical evils that man is heir to has thus been frequently exemplified; while the gift of prophecy (pictorially or symbolically) of the future, and whole manuscripts of exhortation, counsel, and advice on the past and present, and views of distant and foreign lands, at and by the desire of the querists themselves, or through the medium, my wife, are faithfully mirrored and described, even though the persons, places, and events be (as they often are) quite unknown, and unrecognised by any but the interested themselves; and what is more, the majority of what I have stated are neither exceptional nor special cases. For, although I do not consider myself at all favoured in this respect, to a certain extent, yet cases in point (of which these are not a tithe) will be contained in the little work above mentioned. In closing, having said so much as to the effect, let me say a few words as to the cause of the occurrence of these phenomena, which to me are as much a mental phase of spiritualistic mediumship as trance, clairaudience, &c., for in these branches, as well as in the facts evoked by the use of crystals, there must be to a greater or less degree, in a higher or lower stage of development, though perhaps in many instances even unknowingly possessed by the individuals at all, an inherent, intuitive, and I have found in many instances, an hereditary predisposition, faculty and susceptibility, to those influences, conditions, and surroundings which, when

unitedly favourable, conduce to the production and development of those states in which the most satisfactory manifestations occur. Of the Laplandish mediums, Törnæus reports, that though many be instructed, only a few are capable of it; those, in fact, that are naturally, or, in other words, born mediums, or, as he renders it, magicians. In fine, in all the marvels of the magic crystal, as it is called, assuming it to be genuine, as in all the other spiritualistic marvels of our age, there is, and must be to insure success, certain constitutional peculiarities, naturally, both physical, mental and spiritual to constitute a spirit medium, as well as a crystal seer.—Yours for the diffusion of scientific spiritualism,

R. H. FRYAR.

4, Eldon Street, Southsea, Hants, May 15, 1870.

A LONDON ON DIT.

The Court Journal of June 18, contains the following reference to a grand entertainment given by Mr. Shepard, the musical medium, at the residence of a viscountess in a fashionable part of the metropolis: "The principle feature of one of the private entertainments in London last week, was the singing of a young American. At first, those who are not aware of his strange voice look about wondering where the woman with a loud voice is singing, so unnatural does his voice sound. At last one finds the sound does come from America, although you can hardly observe his features move; it is quite impossible to describe anything so weird. It is said that he considers himself a medium, and belongs to believers in mysticism."

THE CENSUS OF SPIRITUALISTS.

Many reports have reached our office from various parts of the country giving most valuable information. The greatest difficulty is experienced in getting facts from those places where Spiritualists are most numerous. We will feel grateful to all who will help in this useful work, as the report must be completed soon. The same thing is being done in America. Forms may be obtained on application at our office.

THE SUNDAY SERVICES.

At the Cavendish Rooms, on June 12, the evening's address was by C. W. Pearce, who took his text from the nineteenth Chapter of Matthew, twenty-third verse:—"Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven." He said, the Mosaic account of the relative position of man to Deity—transcribed from the conceptions of the master minds of pre-historic times, through whom God revealed Himself, as He does now to us—stands thus:—"And God said let us make man in our own image." The idea this conveys to unprejudiced minds is, that Deity—the All-comprehending Intelligence, the All-embracing Love—intends to reproduce itself in humanity. As this idea is in harmony with our highest conception of the cause of which man is the effect, we adopt it of necessity; and as the idea conveys no limitation, but is a simple statement of a simple fact—viz., that infinite perfection intends, to produce, on a relatively finite plane, a counterpart of itself—the conviction is forced upon our minds that in the sight of God all men are socially equal.

This is in opposition to the conventional estimate of worth which society forms for itself—for the position of a man is now determined in society by the balance he has at his bankers, or the size of his estate.

Starting, then, with the conviction that all men are reproductions by Deity of Itself. All men, therefore, must be equals in the sight of God, and each should recognise in the other one equal with himself and to himself: and if the past conditions of society has put one in affluence and another in want (as illustrated by the parable of Dives and Lazarus), it is the duty of the relatively higher to elevate the lower: by so doing he acts on his sonship, and manifestly proves his union with Deity. Let us here analyse the construction of society as it now is.

Generally it is divided into three classes; in their at present received order they are thus classified: First—The possessors of money or land, the non-workers (these are styled the upper class). Second—The distributors or go-betweens (the middle class). Third—The workers, the producers, or the source of wealth (the lower class).

It is obvious to all thoughtful minds that the above order should be reversed, if class distinction be permitted in a perfect state of society: which, however, it would not be. Therefore let us discover the law, by the operation of which the present distinctions are brought about. Discovering the law, we shall be masters of it; and then have the power in our own hands to remedy the evil.

Careful observations in all ages has revealed that man is allied to the animal, and to the divine.—Scripture testifies to this in Ecclesiastics iii., 18, 19, and First Epistle of John, iii., 2.

That man is allied to the animal, is proved by his possession of corresponding senses and instincts (as they are called). That he is above the animal is proved by his conscious intelligence, which enables him to subdue the animal's plane, and make it subservient to himself. All know that animals generally live for themselves alone; in other words—are selfish. Man, partaking of the animal nature, and this nature being the external one, and consequently immediately near the animal plane, is naturally selfish also. Man's aim in life is to be happy; and his animally influenced intelligence naturally suggests to him that to be happy he must get all he can. He conceives happiness to consist in the possession of money or land; and therefore his intelligence is directed towards obtaining as much of one or the other, or both, as he is able. Once possessed of money or land, the possessor is one of the upper class. This position, was attained by himself, or his ancestors (if he were born into it), by an intelligence, more largely developed, than that of the mass which surrounded him. That intelligence is not a special manifestation of the so-called upper class of society, is testified to by the rise from the lower to the higher of numbers of its sons. And as the aim of the lower, equally with the higher, is happiness, and as recent events in the political world shew that the intelligence of the mass is awakening, they will want money and land also, that they may thereby be happy; and, as they form numerically by far the larger portion of society, have money or land they will; the attainment of their object being delayed only until a sufficient amount of intelligence, capable of directing the mass, has been developed. Does the possession of wealth bring with it true happiness? If so, has the amount necessary to purchase it been defined? If it has,

all above that amount is superfluous; but as the general endeavour of all men is to continually increase the amount already attained, it is evident that true happiness (wealth purchased) has not yet been realised; and the testimony of the past endorses the experience of the present. Therefore the true philosophy of the Nazarenian Teacher is apparent in his teaching, "that a rich man shall hardly enter into the Kingdom of Heaven," that is, into true happiness. How then may the Kingdom be obtained? By following out another of the precepts of the carpenter's son, and one which He lived out to the full. It is,—"As ye would that men should do to you, do ye also unto them." The result of this practice would be happiness to each; consequently, happiness to all. Brethren, unite to bring about this millennial time:—

"Then earth's miseries end:
There never shall be king, or priest, or slave,
There never shall be intellectual grave,
Or moral hell; no bondage for the soul
Henceforth, so long as suns and systems roll;
For, see, great Earth arises from its tomb,
Lo! beautiful with heaven's undying bloom,
Thy essence, man, forsakes each dying form;
The Old World trembles with the battle-storm,
And vanishes. The mighty storm shall blow
Till earth is purified. Mankind shall bleed,
Shall suffer, till humanity is freed."

TO DALSTON SPIRITUALISTS.

To the Editor of *The Medium and Daybreak*.

SIR,—Will you kindly grant me a few lines in your widely circulated columns to inquire among your subscribers whether there are any who, residing in or near the locality of Dalston, would join with me in forming a district circle; such circle to consist of persons who have already given the subject of spiritualism their careful attention, and are desirous of gaining further experience of the manifold phases of spirit intercourse?

I presume that all lovers of truth are naturally anxious to obtain such evidence as will bring conviction to their minds, as well as assist such in their better understanding of the philosophy contained in the evidence in question; and, consequently, I have resorted to the MEDIUM as the best means of expressing my desires, which I hope may meet with some kind responses in the hearts of my fellow truth-seekers.

I would suggest in conclusion, that such as feel disposed to combine for this purpose should communicate with me, and state any proposal which, in their discretion, they might consider expedient to discuss at the first meeting, to be arranged by me, so soon as sufficient replies had come to hand. Any results of our meetings, specially worthy of notice, might (with your consent, Mr. Editor) with advantage be published in our valuable weekly journal, the MEDIUM.—I am, yours very respectfully,

Line Cottage, 74, Navarino Road, Dalston, E. THOMAS BLYTON.
June 18, 1870.

A HINT TO BENEFIT SOCIETIES.

Why not take the advantage of Dr. Newton's presence amongst us to cure the recipients of "Club money," and save the funds. Mr. H. Wooderson, of Hampton Court, was taken ill with eczema in the latter end of June, 1869, but did not put himself under medical treatment till October 18. At that time he was so ill that he was confined to bed for three months, under the advice of Dr. Barton, of Hampton Court, who drugged his unfortunate patient freely with arsenic and other poisons, only to damage the nervous system and augment the symptoms. Mr. Wooderson then attended the Hospital for Skin Diseases, 56, Great Marlborough Street, where he was an out patient under Dr. Squires for four months. Here he received considerable benefit; but his weakness and nervousness were so great that he could not walk far, nor attend to his employment. He was treated by Dr. Newton at Cambridge Hall, and could at once walk well without a stick; went direct to Hampton Court; took a good dinner, and went to his work immediately. He had been receiving sick pay from the Cambridge Union Benefit Society; Secretary, Mr. Barrett, 21, Portugal Street, Lincoln's Inn; but at once declared himself "off." He is now well and hearty, and has improved steadily since his treatment by Dr. Newton. He is sixty-two years of age, of full habits, as he weighs eighteen stones, and he blesses the day he ever met with Dr. Newton. He may be seen daily in front of the King's Arms Hotel, well, hearty and active.

DR. NEWTON'S DISCIPLES AT WORK.

To the Editor of *The Medium and Daybreak*.

A Mr. Richmond had been suffering from a whitlow on the thumb which made him very unwell and obliged to give up work for a fortnight. He came in the shop, and I operated on him, and from that moment the pain ceased, and the thumb is quite well now. The most remarkable fact is that whereas he could not bear to press it himself, I was able to do so without giving him pain. I feel anxious to give my mite to the many cures the doctor has performed, in order to help clear away the fog from peoples' minds, that it is all "humbug" or "imagination." At a circle held on last Sunday evening I had instructions how to operate on a sick friend—namely, "spinal rubbing," when no one in the room but the person and his wife knew he had a spinal complaint and from which he has suffered for years. It had a very convincing effect on his mind, especially as the treatment has since been of benefit to him. The same spirit gave us the following short but good advice: "Quench not the spirit. Love one another." We never had a more harmonious gathering. I feel so glad that there are similar cases of healing (by willing) to mine. It proves that my case was not what some of our wise ones (?) try to make it out to be. Wait a little longer; we shall get plenty of similar cases cropping up. I am of the same opinion as yourself, that the healing power has the best effect on mediumistic persons.—Yours truly,

Llanelly, June 19, 1870.

To the Editor of *The Medium and Daybreak*.

SIR,—Being somewhat benefitted by the doctor, I inquired through clairvoyant agency by what means it was so, and was informed my guardian spirit aided in the matter. A friend of mine received much benefit, at the Cavendish Rooms, when the doctor merely endeavoured to diffuse the spirit so as to benefit all.—I remain, sir,

C. D.

CONVERT THE CHURCHES.

WE extract from a letter we find in the *Wesleyan Methodist Recorder*, which has, we understand, a weekly circulation of about 30,000. It is from the pen of Mr. Jones, of Enmore Park, who is, we see, trying to carry out his motto, "Convert the churches." Mr. Jones thinks the "leakage" from the connexion arises from the incompetency of preachers, the narrow sphere of their texts, thoughts, and teachings, and "mainly from the preachers overlooking the vital promise of Christ, that when He left for heaven he would send the Holy Ghost to take his place—to guide. Has the Holy Ghost come down? If so, where are the characteristics of his presence? When we read Christ's statement, 'These signs [miracles] shall follow those who believe,' and of the actual coming down of the Holy Ghost on 120 at the great meeting at Jerusalem, producing the promised signs, and of their continuing to be produced during the Apostles' lives, and after their death; and their not being any divine law promulgated in the Gospels or the Epistles to order their ceasing; may it not be that the law of God given to us by Christ is practically dormant by our not using the privilege given to us to pray to obtain help from the person of the Holy Spirit, as from the person of Jesus Christ? If so, we as Christians ought to—must have the evidence, the signs, the miracles that constitute the proof required by Jesus Christ. When, therefore, all our local preachers and leaders are at least on a par "educationally" with the hearers; when God's unfoldings in nature and providence, as displayed through recent discoveries, are woven with ancient unfoldings in the sermons from the pulpit; when the Holy Ghost is so felt as to produce the evidences indicated by Jesus Christ as a proof of the true believer, then will the chapels be crowded. Then will there be another tale to tell than that so many thousands of preachers and leaders in the British empire have only been able to add to the body some 3,000 persons last year out of so many millions of the populations who are without God and without hope in the world.—I am, yours truly,

"South Norwood.

JOHN JONES."

SMALL FRY.

John Moon, of 35, New Church Street, Edgeware Road, with the proper amount of petty fuss and spleen to be found in a Secretary of an "Operative Christian Association," with characteristic charity tries to invalidate the statement of J. Maynard, as given in the MEDIUM of June 10, respecting the cure of a little girl of deafness, by saying that he did not "closely watch" the case as he "had not even seen the girl." Upon inquiry J. Maynard reports that J. Moon called upon the mother of the girl on the Monday following the cure, stating that Messrs. Vere and Pooley had told him that she had been treated by Dr. Newton. The girl was at school; but he promised to call back at two o'clock; but did not. The statement which we published is therefore substantially correct; and if John Moon does not know the facts, he must attribute his ignorance to his own carelessness, which does him about as little credit as the attempt to cast a slur on the veracity of our correspondent. Such conduct is in perfect harmony with the dastardly misrepresentations which have disgraced certain daily papers. We rejoice to know that the cases reported by J. Maynard are yet progressing without relapse.

JUDGE EDMONDS.

It gives us pleasure to state that our venerable friend, Judge Edmonds, has so far recovered from his attack of paralysis as to be able to leave New York for his summer residence at Caldwell, Lake George, New York. We hope he will continue to improve until his physical system becomes as vigorous and strong as his intellectual faculties are keen and active.—*Banner of Light*.

A RESULT OF SPIRITUALISM is to be seen in the change which is taking place in mourning fashions and announcements of departures from earth-life. We have just received a beautiful card, sweetly embossed with flowers and foliage, but *without a black border*. It bears in chaste type the following inscription:—"In Affectionate Remembrance of ROSE ROGERS (youngest daughter of EDMUND DAWSON and SOPHIA JANE ROGERS, Norwich), who passed to the Summer-Land on the 19th of June, 1870. Aged ten years. Why should we weep, when Heaven grows?" To our mind comes a beautiful and elevating influence from such a memento, not only of the dear departed, but of the gentle love of the All-Father, who has in his goodness and mercy so highly blessed his children, that every change in their pilgrimage through eternity is one of upward progress to Himself. Mr. Rogers, who preached so acceptably in the Cavendish Rooms a few weeks ago, is the father, who at the same time is bereaved but blessed in his affliction.

The opponents of spiritualism, at much self-sacrifice, if not in the kindest manner, continue to call public attention to the facts by admitting them after a fashion, and calling on their invaluable friend the "devil" to father the phenomena. We have not been informed of a single case in which his sable majesty has repudiated the soft impeachment; and so our theological antagonists wisely suppose they have at last settled the profound question conclusively. A comedy of this kind was lately enacted in Paddington, in which Mr. Moon, secretary of the Operative Christian Association, and the Rev. J. O. Fellows, were the chief actors. Having exhibited themselves in an offensive and ridiculous light during the time of an ordinary lecture, Mr. Challice, of Milner's Mews, New Church Street, stated the case of his son, who was cured by Dr. Newton of lameness. The lad walked on crutches to the doctor, but his mother carried them home. After some chaffing about Moon-shine, the spiritualists endeavoured to give the meeting some useful information.

A new periodical is about to be started in New York, called the *American Journal of Spiritual Sciences*. The editor writes:—"As a matter of news we have an interesting experiment going on of a spirit trying to convey a bouquet of flowers from our study to a place near Philadelphia. If this should be accomplished, look out for messages from us in America ahead of the Ocean Telegraph without money and without price. Your English spirits crowd our rostrum at present. They seem to think something is going to be done."

MR. T. C. STRETTON, Church Street, Old Basford, Nottingham, appears to be a pillar in the "Universal Church" animadverted upon by Mr. Peebles in last week's MEDIUM. Our friend, Mr. Stretton, uses very hard words entirely justifying the opinions held of his party by the "Progressives" and Mr. Peebles. Of course Mr. Stretton and his friends are quite at liberty to send their children to whatever school they please; but if they insist on the universal recognition of their "Standard of truth," they must allow the public to have liberty of thought on such an act.

A STUDENT OF THE REVELATIONS—We like to have the name and address of the writer attached to letters containing such eccentric notions as are expressed in your communication.

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